/111 cont./
704 many other regions of the globe (3).
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3. /From p. 149 of the original source./ "... in some primitive tribes, such as, for example, the Australian aborigines, it is the man who conceives the child, dreaming about it and telling the dream to his wife. Thus in this way a child is occasionally born to them, for which the woman only performs the function of hatcher, hatching the egg that has arrived owing to the good graces of the husband" (Montagu, 1952). And thus many examples.

842 According to Poýdjú from Arariba, nowadays many Ñandéva already
[178 admit that the children are "made by the father," but "the old
833 belief is that they are sent by Ñanderuvutsú and Ñanderykeý."
[779 But there is also always recognized -- he tells me -- the need for sexual relations for conception. And they were necessary simply because Ñanderykeý wanted it to be so. Therefore, the
842 child is sent by the gods. The father receives it in a dream,
787 tells the dream to the mother, and she becomes pregnant. When
[774 the mother conceives without the father's having dreamed, it is
[776 because the ayvú(kué) (soul) had already been looking for the woman in order to be born or reborn by her. The woman, too, may have the dream, either of a boy or of a girl, but being a boy, the child is considered the son of the father, that is, he came from Ñanderú(vutsú) and Ñanderykeý to the father. The male child is a child of the father, the female /112/ one is of
842 the mother. This in spite of the fact that within the structure
846 of the family consanguinity is considered bilateral and not bi-
• 611 linear and that the father, for example, is subject to couvade even when a daughter is born to him (4).

611 4. /From p. 149 of the original source./ In
171 spite of the different impression gained by the

2: Schaden--138 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

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reading of several sources concerning the Tupinambá, it is possible that they, too, had the same idea of bilinear descent. I recall as significant in this respect a passage by Jean Fonteneau (known as Alphonse de Saintonge), according to which passage the daughters of the captives, considered as like the mother in nature, were not subjected to ritual execution, while the boys had to die on the same day on which the father was killed. Apud Métraux, 1928 b, p. 137. It is true that Gandavo (1924, p. 52) in turn refers to the anthropophagic consumption of children of both sexes.

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Poýdju's eldest son had died. Later the other two also died. Poýdjú became very sad and almost mad. He walked in the forest alone at night, without knowing what to do. One night in a dream he heard someone say: "No, do not cry any more, for he is bringing the two to you again, both of the two." It was Poýdjú's deceased father who was bringing them, and the dead brother, Avákandjú (Nimuendajú's adoptive father), who was talking. He spoke further: "Open the door wide so he may come in." In the dream Poýdjú opened the door to receive the two. His father handed them over. Poýdjú took them, and his father spoke: "Give them to your wife." The wife answered (in the dream): "I could take them, but I cannot bring them up, for I have no milk." And she did not take them. "And here I was imagining in the dream what to do with these two. And I began to cry and to pray. This woke me up. I prayed there until dawn. In the morning of this same day I told the dream to my old woman and, in that, to the stepdaughter. Then the latter said: 'Oh, you've dreamed this? Then I shall rear them!' And she took her breasts and said: 'If you give them to me, I shall give one breast to one, and the other to the other one.'"

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

Face painting for women and children is indicated for the aboriginal Cayuá, with the use of both the red *urucú'* (*Bixa orellana*) and the dark *genipá* (*Genipa americana*) dyes. Judging from the present, only the women were expected to engage in smoking for pleasure, and the pipe was the common means by which tobacco was used by them. Some special use of tobacco as an intoxicant is likely for the shaman or *pa'i*. Pipes were molded of clay or carved of hard wood, sometimes the root of the *araçá* bush (tentatively identified with the *guava* or *goiaba*).

The aboriginal Cayuá had mouth blown flutes of bamboo. Stamping tubes[a] made of a large section of *taquara* (bamboo), of which the node of the lower end was left unperforated, were used by the women in group ceremonials. When the end was thumped on the ground, the *takuapá*, as it is called, emitted a dull resonating sound. The gourd rattle or *mbarahá* was used by the men, and this instrument was important in connection with the religious and curing ceremonies. The *takuapá* and *mbarahá* were probably kept in a sort of rack like an umbrella stand in a special place when they were not in use.

The musical bow in one form or another appears old in the area, although it would perhaps be impossible now to say if the miniature bow is aboriginal. (Musical bows do not seem to be indigenous to the South American tropical forest.) This is held in the mouth and stroked by another tiny bow strung inside of the first.

SOCIAL ORGANIZATION

The basic social unit of the Cayuá was formerly the extended family, headed by an old man. Patrilocality is putatively indicated, though matrilocality was probably at least temporary. Marital locality was in any case tempered by the marriage of girls with the mother's brother. Descent seems to most investigators and to the present writer to have been patrilineal.[b]

The extended family was closely related to other aspects of Cayuá culture, notably to the kinship system, to economic organization, and to aboriginal architecture and the typical dwelling unit, the *tapúi*. The *tapúi*, a large structure, was the dwelling unit of the extended family. Here there was ample space for housing the several small families which comprised the larger unit. In fact, a structure of such a size and arrangement—a sort of "longhouse"—could not well have been adapted to any other size of group and organization of occupants. The small elementary families were distributed along the length of the dwelling, each stringing its hammocks, building its fire, and storing its equipment in its own section. Sections, however, were not parti-

[a] Cf. Izikowitz, 1935, pp. 151 ff.

[b] Cf. Wagley and Galvão, 1946. One of the co-authors of this article, Galvão, worked with the writer among the Cayuá. His conclusions, both privately expressed and those published in the above article, accord in many respects with those of the writer, as far as social organization of the Cayuá is concerned. Cf. also Watson, V. D., 1944.